तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Canvassing for Krishna

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

Krishna Chaitanya Mahaprabhu has expanded himself as guru. The spiritual master is also Sri Chaitanya Mahaprabhu. *sākṣād-dharitvena samasta-śāstrair uktaḥ* — In all the *śāstras*, guru is accepted as Krishna [Srila Viswanath Chakravarti Thakur's *Guru-aṣṭaka* verse 7]. *Sākṣād* means directly. You offer your respects to guru, and that respect is offered to Krishna. Guru does not think that he is Krishna. Rather, he collects the devotional services of the disciples to offer to Krishna. This is the process. We cannot approach Krishna directly. We should approach him through guru. *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* [*Bhāg.* 11.3.21]. It is the injunction of the *śāstra* that one should approach a guru who can transfer the service from the disciple to the Supreme Person. The guru then creates many devotees. The guru's business is to canvass on behalf of the Supreme Lord.

... All of these persons associated with Sri Krishna Chaitanya — Sri Nityananda, Sri Adwaita, Gadadhar, and Srivas — are all one. They are one in the sense that they are all interested in how to push on Krishna consciousness. To approach these five supreme persons you require the help of guru. Therefore the guru is first offered respectful prayers, *vande gurūn*. The word "*gurūn*" is used, which is *bahu-vacana*, plural in number. The meaning is that there are many gurus. But in another sense they are not many; *guru-tattva* is one. Just like Krishna has many forms, but that does not mean that Krishna is different. No. Krishna is one. Similarly, there may be many gurus — it doesn't matter — but their philosophy must be one: to teach everyone that Krishna is the Supreme Personality of Godhead. That is the test of guru. If guru is teaching something else, some nonsense, then he is not guru — *gurur na sa syāt* [*Bhāg.* 5.5.18]. *ṣaṭ-karma-nipuṇo vipro mantra-tantra-viśāradaḥ* [*Padma Purāṇa*] — A *brāhmaṇa* is very expert in the business of Vedic culture — chanting Vedic mantras and performing *tantras*, rituals. That is the test of a *brāhmaṇa* — that he is learned. But if he does not know what is Krishna, or if he's not a devotee of Krishna, he cannot become guru. However, even if a person is coming from a family of dog-eaters, if he is a *vaiṣṇava*, a devotee of Krishna, he can become guru. Guru is very important because he has accepted Krishna. He is *tattva-darśiḥ* — he has seen the truth. This is the test of guru. Guru does not become Krishna himself,

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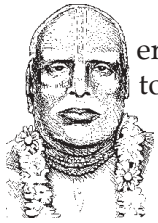
but he canvasses door to door to induce others, "You become a devotee of Krishna." This is the sign of a guru. ❀

— *Caitanya-caritāmṛta* lecture in Mayapur, 25 March 1975.

Worldly and Spiritual Newspapers

Srila Thakur Bhaktivinode



Newspapers that make the readers happy by daily writing of new topics only write about varieties of the material world, but the topics of Lord Hari are different. They never become old. The more one hears or speaks of the Lord, the more one relishes these topics. O readers! If you have any attachment for the topics of Hari, then relish the descriptions written by the *mahājanas* again and again. Although this newspaper is very small, nevertheless in each edition the conclusive descriptions of the mellows of devotional service written by the previous *mahājanas* are published in it part by part.

Since there is no question of worldly stories in this paper, we must publish some compositions of the previous greatly learned scholars. The material world is full of nonsense talks; therefore do not avoid relishing the pastimes and the science of devotional service available in this small newspaper, *Śrī Sajjana-toṣaṇī*. There is no doubt that the compositions of the previous great saintly persons will be more covered than our own writings.

Another point of consideration is that those who are fond of reading should certainly read the devotional work of the previous saintly persons. If such readers gradually enter into and relish these writings, they will obtain immense pleasure. Unfortunately, we love to read our own writing or the writing of some new modern authors. But when we deeply absorb ourselves in the compositions of the *mahājanas*, we no longer like the modern compositions. The point is that we think we can compose better than the *mahājanas*. But when this illusion is destroyed, we no longer like the modern compositions. Great personalities and poets are not always available in this material world. They are rare. Therefore it is very difficult to find great poets after Jayadeva Goswami and Sri Rupa Goswami. Only when some recipients of Sri Krishna's mercy appear in this world will we again see books like *Śrī Gīta-govinda* and *Śrī Bhāgavatāmṛta*. To feel happy by reading the work of modern authors and poets is like drinking buttermilk when there is an absence of milk and then imagining that one is relishing milk.

We do not find any writing sweeter than the writing of the *mahājanas*. Oh what can be a more instructive book about *rasa* than *Bhakti-rasāmṛta-sindhu*? All glories to Sri Rupa Goswami! All glories to Sri Sanatan Goswami! We do not find any sweet and conclusive composition other than their compositions. O readers! Please daily relish the essence of *Śrī Brahma-saṁhitā*, *Śrī Kṛṣṇa-karṇāmṛta*, and *Śrī Bhāgavatāmṛta*. (*Sajjana-toṣaṇī* 10.5) ❀

— *Śrī Bhaktivinoda Vāṇī Vaibhava*. Compiled by Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Published by Iswara Das and Touchstone Media. Vrindavan. 2002. From part one, chapter thirty-nine.

The Form of Krishna

Sri Srimad Gour Govinda Swami Maharaja

In his purport to *Bhāgavatam* 10.3.31, Srila Prabhupada has written:

> "*Bhakti, bhagavān* and *bhakta* do not belong to the material world." This is confirmed in *Bhagavad-gītā* (14.26):
>
> *māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate*
> *sa guṇān samatītyaitān brahma-bhūyāya kalpate*
>
> One who engages in the spiritual activities of unalloyed devotional service immediately transcends the modes of material nature and is elevated to the spiritual platform.
>
> ...From the very beginning of one's transactions in *bhakti* one is situated on the transcendental platform. Vasudev and Devaki, therefore, being situated in a completely pure devotional state, are beyond this material world and are not subject to material fear. In the transcendental world, however, because of pure devotion there is a similar conception of fear, which is due to intense love.

Activity of Yogamaya

In Vrajabhumi, Krishna displays his very sweet transcendental *līlās*, playing as an

ordinary human child. Sometimes he eats earth. His cowherd boy friends used to inform mother Yasoda, "Kanu is eating earth."

Mother Yasoda, out of pure affection, would ask, "Oh? Kanu, have you eaten earth?"

"No, mother! I have not eaten."

"The other boys are saying."

"They are telling lies! They are telling lies!"

"Have you not eaten?"

"No!"

"Then open your mouth!"

"*Aaaaaahh....*"

Child Krishna opened his mouth and when mother Yasoda looked inside she saw the whole universe! She thought, "Oh, what has happened to my son? Is he haunted by a witch?"

Yasoda never thinks that Krishna is Bhagavan. *Caitanya-caritāmṛta* (*ādi* 6.55-56) describes:

> *śuddha-vātsalye īśvara-jñāna nāhi tāra*
> *tāhākei preme karāya dāsya-anukāra*
>
> Ecstatic love makes him [Nanda Maharaja] feel himself to be a servant of Lord Krishna. So what to speak of others?

This is *śuddha-vātsalya-prīti*, pure parental love, and this is *yoga-māyā*'s activity. By *yoga-māyā*'s influence, Nanda and Yasoda have forgotten that Krishna is Bhagavan. Were they to think of Krishna as Bhagavan there would be no question of *śuddha-vātsalya*. Their love would become mixed with *jñāna* and *aiśvarya*. They would have feelings of awe and reverence. Although Vasudev and Devaki offered prayers, Yasoda-mata did not. Instead, she was thinking, "What happened to my son? Is he haunted by some witch?"

Knowledge and Opulence

There is a difference between the *vātsalya-rasa* of Nanda and Yasoda and the *vātsalya-rasa* of Vasudev and Devaki. Vasudev and Devaki's *vātsalya-rati* is mixed with *jñāna* and *aiśvarya*, and therefore they offered prayers. Nanda-Yasoda did not offer prayers; they are situated in pure *vātsalya-rati*.

Devaki's fear is not material fear. It is due to intense love. Devaki thought she would be ridiculed for having given birth to Vishnu, a four-handed child! For that reason she wanted Krishna with a two-handed form. Therefore she requested the Lord to change his form.

This fear is due to intense love. Srila Prabhupada writes in his purport to *Bhāgavatam* 10.3.31:

> As stated in *Bhagavad-gītā* [18.55] *(bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ)* and as confirmed in *Śrīmad Bhāgavatam* [11.14.21] *(bhaktyāham ekayā grāhyaḥ)*, without *bhakti* one cannot understand the spiritual situation of the Lord. *Bhakti* may be considered in three stages called *guṇī-bhūta, pradhānī-bhūta* and *kevala*, and according to these stages there are three divisions which are called *jñāna, jñānamayī*, and *rati* or *prema* — that is, simple knowledge, love mixed with knowledge, and pure love. By simple knowledge one can perceive transcendental bliss without variety. This perception is called *māna-bhūti*. When one comes to the stage of *jñānamayī* one realizes the transcendental opulences of the Personality of Godhead.

Jñānīs, those who are *brahma-vādīs*, cannot see any varieties. "This perception is called *māna-bhūti*. When one comes to the stage of *jñānamayī* one realizes the transcendental opulence of the Personality of Godhead." This is known as *aiśvarya-mayī*.

In Vaikuntha and in *purī-dvaya* — the two cities Mathura Puri and Dwarka Puri — there is opulence. Krishna's *līlās* in Mathura Puri and Dwarka Puri are therefore known as *aiśvarya-mayī-līlā*. There, *mādhurya*, sweetness, is covered up with *aiśvarya*, opulence. But in *vraja-līlā* there is only *mādhurya* — it is full of sweetness.

When one comes to the stage of *jñānamayī* one realizes the transcendental opulence of the Supreme Personality of Godhead. In that stage the love is mixed with *jñāna* and *aiśvarya*. It is known as *prīti-saṅkucita* or *rati-saṅkucita*, love that is shrunken. But when one reaches the stage of pure love one realizes the transcendental form of the Lord as Lord Krishna or Lord Rama, etc. This pure love, *prema*, is what is wanted. *Prema* is known as the fifth *puruṣārtha*, the fifth goal, *pañcama-puruṣārtha*. [The other four goals described in the Vedas are *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification), and *mokṣa* (liberation).]

Śrī-vigraha-niṣṭha-rūpādi — when one becomes attached to the form of the Personality of Godhead then loving transactions between the Lord and the devotee begin. Especially in *mādhurya-rasa* one becomes attached to the form of Krishna. It is that particular *prema* — *gopī-prema*, *rādhā-prema*, *mādhurya-rasa* — which contains all the *ratis* — *dāsya*, *sakhya*, *vātsalya*, and *mādhurya*, that Sri Chaitanya Mahaprabhu came to bestow.

Śrīmad Bhāgavatam is the essence of all the Vedas and Vedantas, *sarva-vedānta-sāra*. All of these topics are discussed in the *Bhāgavatam*. Rupa Goswami is known as *rasācārya*. Jiva Goswami is *tattvācārya*. They are *ācāryas*, authorities. In his *Bhakti-rasāmṛta-sindhu* (1.1.45) Srila Rupa Goswami has said:

svalpāpi rūcir eva syād bhakti-tattvāvabodhikā
yuktis tu kevalā naiva yad asyā apratiṣṭhatā

Even a little taste for *bhakti* is a passport to understanding the true nature of *bhakti*. Mere argument has no sound foundation and is not conducive to understanding *bhakti*.

Brahmāṇḍa bhramite kona bhāgyavān jīva — a fortunate *jīva*, one who has acquired some *ajñāta-sukṛti*, unknowingly acquired piety, will come for *sādhu-saṅga* by which he will develop some *kṛṣṇa-kathā-ruci*, some taste for topics of the Lord, *bhāgavat-kathā*. Then he can understand *bhāgavad-bhakti-tattva*. One cannot understand *bhakti-tattva* if he adds his own deliberation or material logic and arguments to it. Answering the question of Dharmaraj, Yudhisthir Maharaja has said (*Mahābhārata*, *Vana-pārva* 313.117):

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyāṁ
mahājano yena gataḥ sa panthāḥ

Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the *śāstras* confirm, one should accept whatever progressive path the *mahājanas* advocate.

You cannot establish Vedic truth if you add material logic or argument. If you do, then it will become different, different, different — *śrutayo vibhinnā*. Therefore many philosophers and many philosophies are there. They are not pure philosophies but concocted ideas. They are all based on *śuṣka-yukti*, the dry philosophy of material logic and argument. They cannot understand this *śuddha-bhakti-dharma-tattva*. Rupa Goswami has said that you cannot establish it by dint of your material logic and argument.

(*to be concluded in the next issue*)

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WHO IS A VAISHNAVA?

Padma Purāṇa *4.1.31-32*

veda-śāstrānuraktā ye tulasī-vana-pālakāḥ
rādhāṣṭamī-vrata-ratā vijñeyās te ca vaiṣṇavāḥ

śrī-kṛṣṇa-purato ye ca dīpaṁ yacchanti śraddhayā
para-nindāṁ na kurvanti vijñeyās te ca vaiṣṇavāḥ

Those who are attached to studying the Vedic literatures, who protect the *tulasī* groves, who joyfully observe the vow of Radhastami, who offer a lamp before Lord Sri Krishna with faith, and who do not criticize others, should be known as *vaiṣṇavas*.

— Translated by Matsya Avatar Das, from the Nag Publishers edition. 2003. Delhi.